THE UNIVERSALIST Leader

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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Volume CXXXVI September, 1954 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

September, 1954 — No. 9

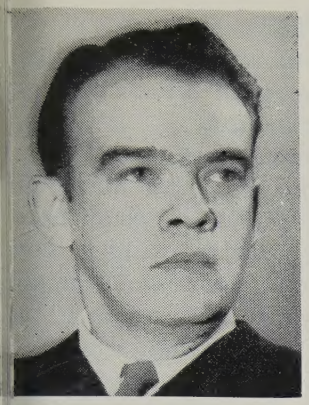
The cover shows the officers and delegates of the Association of Universalist Men to the Fourth Annual Convention at the rock monument commemorating the spot where Thomas Potter welcomed John Murray to Good Luck, N. J. Left to right, Harold C. Perham of West Paris, Maine; executive committeemen: Cyrus F. Springall of Malden, Massachusetts, national president; Roland Gammon of New Rochelle, N. Y., national vice-president; J. Edwards Smith, Jr. of Philadelphia, Pennsylvania; S. B. Butler of Groton, Connecticut.

Robert L. Cope, co-minister of the larger liberal parish of Buffalo, N. Y., has an important message about theological education in his brilliant essay, **The Things They Said at Harvard.**

Kingsbury Badger, active and loyal Universalist layman and college professor, has written an inspiring story about the Weymouth Universalists, **The Building Burned; Long Live the Church.**

Melvin C. Van de Workeen has put us all in his debt by the long and careful research project which has produced a history of our historical society. We are happy to present Part I of **The Universalist Historical Society** in this number.

Brainard F. Gibbons speaks frankly and accurately about *The Universalist Leader* in his current contribution, **Conversations With Universalists.**



The Things They Said at Harvard

Robert L. Cope

Reflections on the Divinity School addresses of Emerson, Eliot, and Pusey, in the light of our contemporary needs.

THE Divinity School of Harvard University recently received a gift of one million dollars from John D. Rockefeller, Jr., one of the few men anywhere who is in a position to give a million dollars to anything. Both through the Foundation which bears their name and personal contributions the Rockefellers have been generous, imaginative and productive of good in the disposition of that vast portion of their family treasure destined for benevolent and creative use. Those who remember the story will know that there is considerably more charity in the expenditure of these millions than there was in the accumulation of them. Nevertheless, the father and especially the sons have earned the respect of their fellows by looking at money as if it were a trust to be spent wisely on ventures of vision. This latest gift is no exception to that general rule.

It is fitting that Harvard University, one of the world's great centers of learning, should have a vigorous theological school; fitting from the point of view of her own history and of man's contemporary need for spiritual leaders. A campaign is now under way to raise five million dollars to correct what some have called "the present low estate of religion at Harvard," and what others have referred to as the "neglected condition of the Divinity School."

This effort is of more than casual interest to Unitarians, Universalists, and other liberals because Harvard's Divinity School has been a major training ground for liberal leaders and the alma mater of some of our outstanding ministers. This was singularly true in the years when Unitarians had control of policy, but even now that the Divinity School is an interdenominational center it continues to train men for liberal pulpits. What happens there concerns us.

Something that happened there last fall gave many of us cause for alarm. It was the address which the new President of Harvard University, Nathan M. Pusey, delivered to the students and faculty of the Divinity School. The fact that Dr. Pusey made such an address, his first major public pronouncement after coming to office, was in itself newsworthy. He thus became the first President of Harvard to speak before the Divinity School since Charles W. Eliot did so in the summer of 1909. President Eliot, an outstanding Unitarian layman of his day, delivered an address to the summer School of Theology titled, *The Religion of the Future.* President Pusey's recent remarks are called *A Religion For Now.* This is not an accidental allusion. His well-reasoned and well-written essay is not simply an attack on Eliot, it is the kind of argument one end of a half-century carries on with the other. Seldom has an address on religion had such tangible rewards. Wrote John D. Rockefeller, Jr., to President Pusey:

> Your profound belief in the underlying importance of the spiritual life promises to have a far-reaching influence on education. . . . Because I so fully agree with you in that belief, I shall be happy . . . to contribute to Harvard University for its Divinity School . . . $1,000,000 . . . In the position which Harvard University and you as its president have taken, I see the dawn of a new day in the educational world.

The future looks bright for Nathan M. Pusey with such an achievement so soon after coming to his new and high office.

What is the promising "position" he has taken? What is his conception of "a religion for now"? When I came to read it I found it to be much more flexible and generous in spirit than the press and magazines had led me to expect.

In the January 18 issue of *Time* magazine, there was this argumentative report: "Episcopalian Pusey quoted Unitarian Dr. Eliot on the New Religion ('. . . public baths, playgrounds, wider and cleaner streets, better dwellings . . .') and bluntly said: 'This faith will no longer do . . .'" The belligerent note in that

sentence is more characteristic of the magazine than of the President, particularly the suggestion that this could be a fight between Episcopalians and Unitarians. There are, however, considerable differences of opinion between the faith of Harvard's new president and the faith of a religious liberal, new or old.

If Pusey is firing a broadside at liberalism, his aim is off by about fifty years. He might better look around rather than back. If one were to make an attack on or critique of orthodoxy it would be a waste of time to concentrate on an address made, let us say, by the President of Princeton a half-century ago. Nevertheless, we must admit that some old style liberals have not grown with the changing times and that Pusey has more in mind than past history when he refers to Eliot's "Religion of The Future."

Here is a passage from that famous discourse (you will find in it the sentence *Time* used so ridiculously):

> The religion of the future will approach the whole subject of evil from another side, that of resistance and prevention. The Breton sailor, who had had his arm poisoned by a dirty fish-hook which had entered his finger, made a votive offering at the shrine of the Virgin Mary, and prayed for a cure. The workman today, who gets cut or bruised by a rough or dirty instrument, goes to a surgeon, who applies an antiseptic dressing. That surgeon is one of the ministers of the new religion. When dwellers in a slum suffer the familiar evils caused by overcrowding, impure foods, and cheerless labor, the modern true believers contend against the sources of such misery by providing public baths, playgrounds, wider and cleaner streets, better dwellings, and more effective schools—that is they attack the sources of physical and moral evil.

Commenting on a portion of this passage President Pusey said: " . . . there can be no doubt that President Eliot was a sincere and fervent believer in a religion that places its greatest reliance on increased knowledge and good works . . . and yet I think . . . that by itself, this faith will no longer do." Notice the words "by itself," they soften the indictment. Did Eliot speak of "increased knowledge and good works" as by themselves the new religion? No. Does Pusey say he did? No. You are simply left free to think so if you want to. If, however, there are any liberals to whom Pusey's admonition does apply, I trust they will apply it. I don't happen to know any who have such an impoverished view of religion.

President Pusey went on to say, "For Preside Eliot the enemies to his true faith were church creeds, priests, anything supernatural, . . . anythi that professed to be sacramental. I suspect, for e ample—though I do not know this—that he wo have considered the doctrine central to generatio of believers, that Christ came into the world to sa sinners, as so much twaddle. His was to be a 'simp and rational faith' and there was no place in it 'metaphysical complexities or magical rites.' "

Now I am not quite sure of what Pusey has in mi when he speaks of ""Christ coming into the world save sinners." If he means that Christ in some spec way is the single Savior of those who profess so special beliefs about him, then I think we must agr that that is so much twaddle. But in all honesty th is probably not what Pusey himself believes concerni Christ.

One gets the feeling from his words that Pusey h a longing for the old certainties of the old faith, a yet cannot quite believe in the old way. He writ "We need to know, but we also need to believe, a what we want especially to do is to believe knowin and to know with conviction." It could not ha been said more eloquently. Any religion worthy respect and devotion must say this. But it must a have something believable to say when asked: Kn *what* with conviction? Believe knowingly in *wh* What are the genuine roots of faith? What are dependable sources of knowledge? "To find an a quate creed for our time," as Pusey suggests, th questions require more adequate answers than he su plies, and it may well turn out that Eliot had dee insights into them than Pusey suspects.

The new President of Harvard is alarmed by wh he calls an "almost idolatrous preoccupation with secular order, the accumulation of knowledge, a with good works." These things he reiterates are "independently sufficient goods . . . there is an alm desperate urgency for . . . leadership in religio knowledge, and even more, in religious experience truth can be lost in a formless and uninformed faith

In his *Religion For Now,* Nathan Pusey has utter a sincere cry for *religion* as contrasted with huma tarianism, for *faith* as contrasted with do-good-is for *salvation* as contrasted with utopianism. This the almost desperate cry of many in our generati In the present situation an increasing number spokesmen have lashed out at liberalism, which is e ily caricatured and pilloried as humanistic and se laristic.

It is true, of course, that Charles Eliot's liberalism was optimistic, that it had tremendous social zeal, that it envisioned the coming of universal justice, brotherhood, and love faster than we seem to see that dream receding. To say this is to say nothing more than that his faith was typical of the late nineteenth century. Things look different now. If in desperation we turn to religion, to faith, and to salvation because we need them, *let us be very sure that we turn to the kind we need!*

If faith in some ways lies beyond the realm of the scientific and the demonstrable (as it does), we must make it perfectly clear that a faith adequate for this age must draw what strength it can from rational disciplines—or die.

There is not now, nor will there be in the future, any infallible or authoritative church, book, or creed —however much we may wish there were. Enlightened men are aware of that fact. Does this leave them wandering aimlessly on the murky flats of disbelief, doubt, and despair?

Religious liberals were wrong if they ever thought that they and their kind were going to make the world permanently safe for democracy, all countries secure in freedom, all schools enlightened with truth, all churches ennobled with pure religion, all streets filled with good will, and all homes with tenderness. Why, we haven't been able to achieve these things in our own land, our own schools, our own churches, our own streets, or in our own homes! Are we then undone? Because evil is tough wherever we find it, both inside and outside, shall we believe in nothing but our own impotence? Because we thought that religion has to do with life and that all who serve life are ministers, and because these ministers have not saved us, shall we call in the priests? The plea to do so is familiar enough, for these are rather desperate days. Now that they are upon us what has liberalism left to say?

It has left to say what the best of it has always said. That we must rely upon the only religious knowledge and experience we have; namely our own, each of us as we feel it personally and share it collectively and when alone, if necessary, and with our fellows, whenever possible, we must act upon what we feel. Social zeal and any healing, helpful ministry to one's fellows (if it is real and not neurotic) flows out of those experiences in which we feel ourselves to be a *receiving* and *responsible* part of a reality which is greater than ourselves, to which we belong intimately, but which in its totality transcends us infinitely.

For President Eliot this reality was the "positive" and "most characteristic" element of "the religion of the future." Dr. Pusey failed to search it out, or at least to mention it. This is the way Dr. Eliot spoke about the positive core of his faith:

> The new thought of God will . . . comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist's omnipresent and exhaustless Energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of man pervades his body, and acts, consciously or unconsciously, in every atom of it. The twentieth century will accept literally and implicitly St. Paul's statement, "in Him we live and move and have our being," and God is that vital atmosphere, or incessant inspiration.

President Pusey is right; our need is for faith, for religion, for salvation, "for a fresh understanding of 'first things' " — not because we need less service in the name of humanity in hundreds of so-called "secular" ways, but because we need more and more such service. And he is right that the only fountain from which it flows is that of religious knowledge and religious experience, whether or not the fountain bears that label. Ah, but this must be asked and answered: WHOSE knowledge, WHOSE experience, "if we are to believe knowingly, and know with conviction?"

The most profound answer I have encountered was given, strangely enough, at Harvard in an address delivered before the Senior Class in Divinity College, Cambridge, on Sunday evening, July 15, 1838, by a young man who had graduated from that school only nine years before: Ralph Waldo Emerson. Christianity, religion, faith, these are not matters of external evidence, declared Emerson, they are matters of inner discovery. He went on to say:

> And now, my brothers, you will ask, What in these desponding days can be done by us? . . . In the soul, then, let the redemption be sought. . . . It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake. That true Christianity — a faith like Christ's in the infinitude of man — is lost. None believeth in the soul of man, but only in some man or person old and departed. Ah me! No man goeth alone. All men go in flocks to this saint or that poet . . . they think society wiser than their soul, and know not that one soul, and their soul, is wiser than the whole world. See how the nations and races flit by on the

sea of time, and leave no ripple to tell where they floated or sank, and one good soul shall make the name of Moses, or of Zeno, or of Zoroaster reverend forever.

If any should respond to that prophetic challenge by saying: all well and good, easy enough to say, but I am no Christ, or Moses, or Zoroaster; let him remember that truth cannot be received second-hand however much one needs it, or however much some other person has found it. "Truly speaking," said Emerson, "it is not instruction, but provocation, that I can receive from another soul. What he announces I must find true in me, or wholly reject; and on his word, or as his second, be he who he may, I can accept nothing." When Dr. Pusey said that "we can learn again to listen and to let ourselves be helped," it occurred to me that Emerson could help us remember where to listen and from whence cometh our help.

In his Ware Lecture, *The Enduring Significance of Emerson's Divinity School Address,* John Haynes Holmes observed:

> Emerson believed in the soul as the fount of all knowledge and the source of all wisdom . . . And by the soul Emerson meant not merely the saints and seers embalmed in tradition and sanctified by faith. He meant the new-born soul, alive today upon this earth, instinct with the Whole. Religion, therefore, is no ancient thing of mysterious origin and miraculous validity. It is nothing old or traditional or handed down . . . Why look elsewhere for what is in ourselves? If religion is to survive it must be born again today, within ourselves. For we are the custodians of the spirit, and all the witnesses God has.

This, it seems to me, is the quintessence of liberalism, to rely upon our own deepest religious experiences as more valid than what Emerson called "a whole popedom of forms." "Oh, my friends," he proclaimed, (and I think this is the wisest of the things they said at Harvard), "there are resources within us on which we have not drawn."

To the young Divinity students seated breathlessly before him, Theodore Parker was among them, Emerson flung this challenge. It was for them and it is for us:

> What hinders that now, everywhere, in pulpits, in lecture rooms, in houses, in fields, wherever the invitation of men or your own occasions lead you, you speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and a new revelation?

That prophetic spirit is the hidden river in all religion of yesterday, the fountainhead of a relig for now, and the only stream from which shall c the religion of the future. As we feel our related to one another and to something greater than c selves, may we know with conviction that that wh transcends us infinitely dwells intimately within waiting to be heard and brought to the service of l

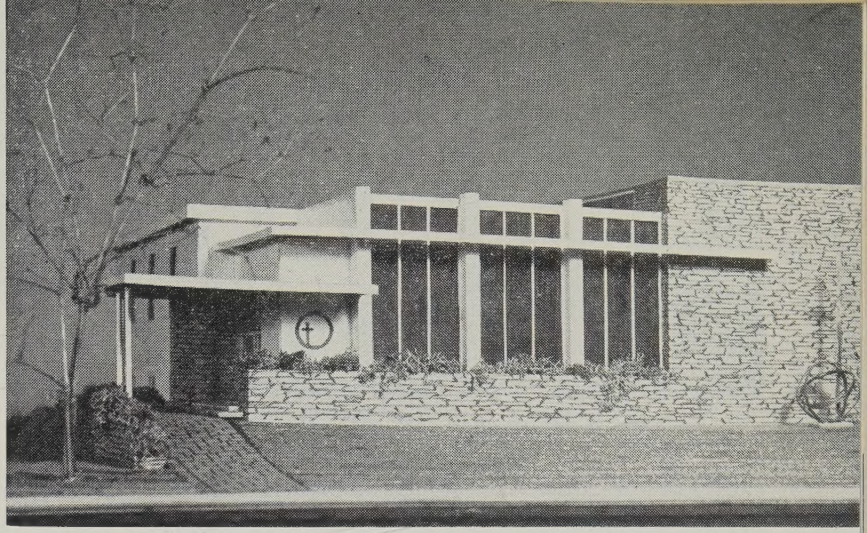
HOW TO BE HAPPY AND RETIRED

"Sixty per cent of American business executi are unhappy their first year after retirement," s Harold K. Hall, Professor, Harvard Graduate Sch of Business Administration, in an article in *Boston Herald,* January 12, 1953. He recommer a ten-point program to keep retired people in ested.

1. Plan an active life, both mentally and ph cally, but paced to suit your desires and w being.
2. In selecting what to do, consider first, but necessarily exclusively, business or non-b ness interest with which you have had exp ence and enjoyment.
3. Find something to do for others, from wh you receive satisfaction without expect financial return.
4. If possible, become a member of some to which you respect. Most retired executi miss the stimulation which they knew fr teamwork.
5. Include some work that brings pressure tension with it. The need for at least a m mum of tension when retired remains in system.
6. Include in the program at least one new tivity that challenges skills or talents.
7. Make a place for hobbies in the program.
8. Plan too much activity, rather than too lit Leave some margin for plans which may prove practical.
9. Consider as natural the doubts and fears t may arise in connection with your retirem program.
10. Launch into the program enthusiastic promptly upon retirement.

The Building Burned; Long Live the Church

Kingsbury Badger



SOUTH WEYMOUTH BUILDS FOR TODAY AND TOMORROW

CHURCH buildings often burn, rot away, are torn down; some are restored or replaced. Religious beliefs sometimes crumble from dry-rot, fade out, dissolve; others change, emerge, grow. Genuine religion, though it may suffer many a "sea-change into something rich and strange" never dies.

A Universalist church building burned in South Weymouth a year and a half ago; yet Universalism is more alive today in that town than it ever has been before. Out of the ashes of the old, a new building rose, liberal religion gathered new strength, Universalism revitalized itself. A year ago last March, on the 22nd, at morning-worship time, the Second Universalist Church building was almost completely destroyed by fire, but today a beautiful modern structure stands on the old foundation. This new structure, contemporary in architectural design, expresses, in wood, stucco, and stone, both the esteem of the community in which its congregation has played a vital role and the persistent Universalist ideals of the congregation and its denominational associates.

Since the fire, the members of this congregation have met their problems with valor, imagination, and foresight to match their practicality, giving no heed to either fears or low prudence. Faced with the alternative of restoring the old Victorian two-room building, long outmoded, or of erecting a modern structure suitable for present-day religious activities, the congregation valiantly chose the more arduous and hazardous but definitely more progressive road. A strong beginning has been made. Yet no one is more fully aware than are the members of this congregation how much more constant loyalty, continued financial support, careful program-planning, and generally active Universalism are required to realize their dream of revitalized Universalism in action.

This congregation has been highly fortunate in its friends. Without encouragement and generous financial assistance from the Massachusetts Universalist Convention, as well as from the community and from other churches, some of them non-Universalist and non-Christian, this fine new building could not have been built. Yet it is largely the conception and achievement of a congregation that believes in a church building for our times, designed and equipped for today's religion and tomorrow's, not for yesterday's. The members feel that to have erected a Gothic, pseudo-Gothic, New England Colonial, or some other sort of traditional building would have been anachronistic; it would have meant symbolizing orthodoxy, Catholic or Puritan, in a building intended for contemporary religion. Instead, therefore, a contemporary church was built for contemporary religion. Accommodations for the church school, church organizations, and community functions occupy the major portion of the building; for the congregation wishes to practice religion, not only by holding formal worship services on Sunday morning, but also by activities in the fellowship hall, the classrooms, and other rooms. The chapel, though not built for huge Easter-morning throngs, is ample for normal worship needs; and it is exceedingly beautiful, inspiring reverence and humility, aspiration and confidence, justice and love and joy. Everything has been designed for both economical use and beauty, but above all for religion in action.

Religion in action calls for a church program to implement the aims of the religion the building was fashioned to serve. Mindful of this fact, the congre-

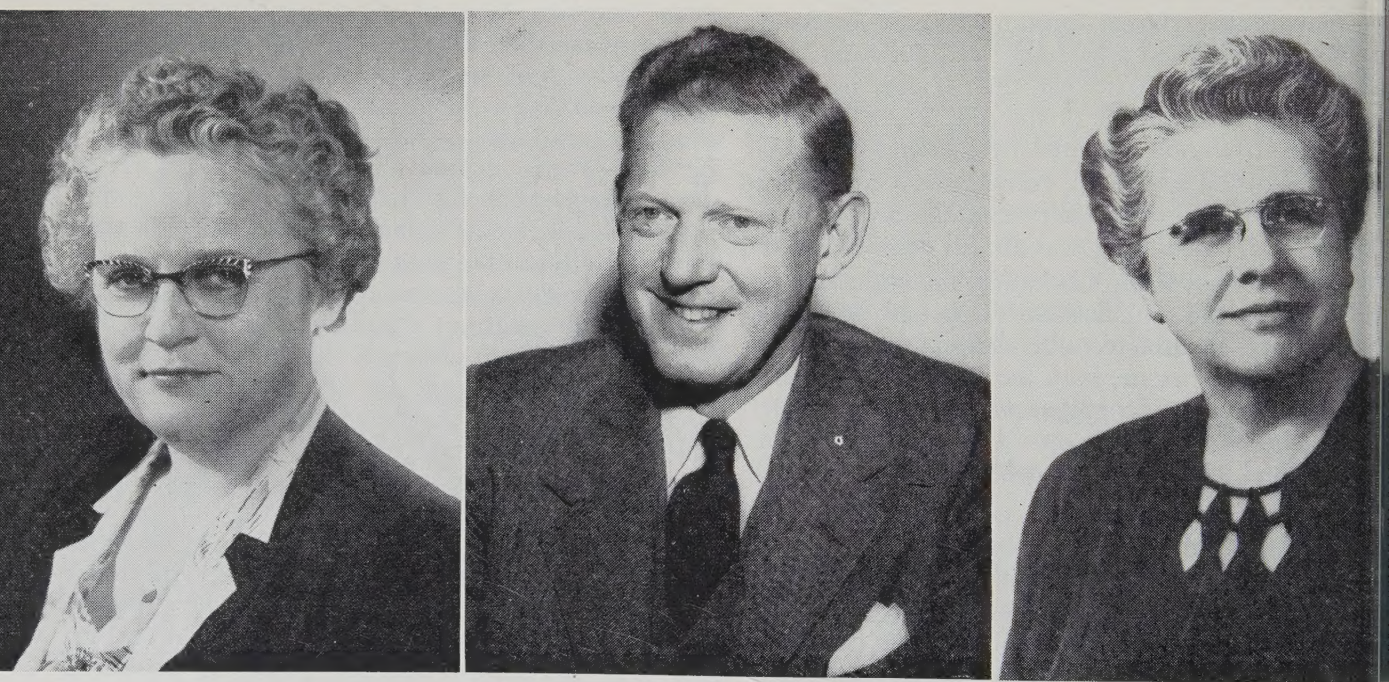
Only a hollow shell left after the fire.

Out of this wreck a new temple.

gation of the South Weymouth Church is determined not to settle back into any old pattern of religion as usual. If less time and energy will be needed for building and decorations from now on, more will be needed for program-planning and activities, and fully as much for continuing the financing of the building and the new programs. Worship, education, and all of the other activities of the church must be as strong, effective, and inspiring as the new physical equipment.

One major project is the planning and execution an annual community service program, one that w put religion to work in the community by providi superior entertainment, improving public relatio and generally contributing to educational and religic experiences. The church aims to meet the religic needs and to foster the highest ideals of commun life, as well as to do its share in the work of the u versal church.

Leaders of the Council of Liberal Churches Department of Education



Left to right: The Rev. Edna P. Bruner, field worker and educational consultant; the Rev. Ernest W. Kuebler, exe tive director; Frances W. Wood, field worker and educational consultant. Mr. Kuebler is former executive vice-pr dent and director of the Division of Education of the American Unitarian Association. He also served as gene editor of the new Beacon series of Religious textbooks and is former president of the national Religious Education sociation. Miss Bruner is a Universalist minister of wide experience and has served as field worker for both the tional Universalist Church and the Massachusetts Universalist Convention. She is past-director of the Department Education of the Universalist Church of America. Miss Wood is former director of church schools and leader training for the American Unitarian Association, a position which she has held since 1938.

The Universalist Historical Society I

Melvin C. Van de Workeen

THE movement for a Universalist Historical Society was initiated by a group of kindred Universalist ministers and laymen. A preparatory assembly was called at the session of the General Convention of Universalists in the United States held in the First Universalist Church in Albany, New York on Thursday, September 18, 1834.

At the afternoon gathering, it was proposed and "unanimously resolved that a Universalist Historical Society be formally organized." The Rev. Thomas Whittemore was appointed acting chairman, and the Rev. Thomas J. Sawyer, acting secretary. That they might facilitate wise action, it was "moved and resolved that a Committee of three be appointed to draft a Constitution for the proposed Society and to present the same that evening and that William S. Balch, Abel C. Thomas, and Thomas J. Sawyer be that Committee."

The small group "met according to adjournment, when the following Constitution was reported and adopted."

Article I — This association shall be known as the *Universalist Historical Society.*

Article II — The objects of this Society shall be, to collect and preserve facts pertaining to the history and condition of the doctrine of Universalism; together with books and papers having reference to the same subject.

Article III — The officers of this Society shall be a President, Vice-President, Secretary, Treasurer, and as many Corresponding Secretaries as it may be expedient from time to time to appoint.

Article IV — The President, Vice-President, and Treasurer shall perform the duties usually required of such officers; the Secretary shall keep a faithful record of the proceedings and receive and preserve all books and papers belonging to this Society; and the Corresponding Secretaries shall obtain and transmit to the Secretary or to the Society, when in session, all such information, books and papers as shall have come into their possession pertaining to the objects of this association.

Article V — The sessions of this Society shall be holden annually at the same time and place with the "General Convention of Universalists in the United States," but not to interfere with the deliberations of said body.

Article VI — The Officers of this Society shall be elected annually.

Article VII — Any Universalist in good standing may be admitted to membership by affixing his name to this Constitution.

Article VIII — It shall be the duty of the members respectively to transmit to their nearest Corresponding Secretaries such books and information as they may be able to obtain for the use of the Society.

Article IX — This Constitution may be altered or amended by a vote of two thirds of the members present at any session of the Society.

The first officers elected to serve the Society were the Rev. Hosea Ballou, president, the Rev. Pitt Morse, vice-president, the Rev. Thomas J. Sawyer, secretary, and the Rev. Thomas Whittemore, treasurer. The first few authentic signatures affixed to the original Constitution include: Hosea Ballou, Menjies Rayner, Sebastian Streeter, S. R. Smith, Thomas F. King, Hosea Ballou, 2nd, Warren Skinner, Albert A. Folsom, William S. Balch, Abel C. Thomas, John M. Austin, Gilman Noyes, Lemuel Willis, Nathan C. Fletcher, and Benjamin Whittemore.

The Society met annually in conjunction with the United States Convention of Universalists until 1840. At the annual meeting held in Auburn, New York on September 16 and 17, 1840, it was voted "so to amend the Constitution, Article V. that the meetings of the Society may hereafter be held on the third Wednesday and Thursday of September annually without reference to the Sessions of the United States Convention."

In 1845 Thomas J. Sawyer, secretary, stated in his annual report: "I have at my own expense removed the Library from New York to Clinton. I hope that the removal will meet with the approbation of the Society. As I am connected with a Theological School here, I hope also to have the privilege of opening the Library to all students fitting themselves here for the ministry of the reconciliation."

The fifteenth and final consecutive annual session was held in Hartford, Connecticut, September 19 and 20, 1848. The officers elected were: Thomas Whittemore, president; T. J. Greenwood, vice-president; Thomas J. Sawyer, secretary; and Lewis Seymour, treasurer. T. J. Greenwood stated at this meeting that "the very liberal offer of $1,000 had

been made by P. T. Barnum, Esq. of New York, on condition that the Society should raise an equal amount to defray the expenses of a tour to Europe, by some brother qualified for the purpose of ascertaining the condition of our cause in the Old World and of establishing such relations with European Universalists, as would conduce to our prosperity as a denomination." (There was no further report on the success or failure of this noble venture; this was the last recorded meeting of the Society for many years.)

After a lapse of twenty-six years during which time the Society held no meetings, a meeting was called during the sessions of the Universalist General Convention of 1874 held in New York City. The Rev. Abel C. Thomas was elected president, and Thomas J. Sawyer, secretary. "After passing two or three resolutions of no practical importance, it was voted to adjourn to meet in Lynn, Massachusetts during the sessions of the Universalist General Convention in October 1875."

At that important reorganizational meeting of October 1875 new officers were elected to serve the Society. Elected were: C. H. Fay, president; J. O. Skinner, vice-president; Thomas J. Sawyer, secretary; and Edwin Davis, treasurer. "Among the other business it was voted that a committee consisting of Dr. Miner of Boston, Dr. Sawyer of Tufts College, and Rev. Mr. Eddy of Gloucester be appointed to obtain from the Commonwealth of Massachusetts a Charter of this Society."

The agreement "to associate ourselves with the intention to constitute a Corporation" was formally signed on October 9, 1876. At a meeting on October 18 or 16, 1876 (not clearly recorded in the Secretary's minutes) the following revision of the Bylaws was adopted and signed by the Rev. Selden Gilbert and the Rev. A. St. John Chambre.

Article I	This association shall be known as the *Universalist Historical Society.*
Article II	This Society shall be composed of such persons, interested in its objects, as shall sign its By-laws.
Article III	The purpose of this Society shall be to collect and preserve Books, Periodicals, Pamphlets, and whatever relates to the history of the Doctrine of Universal Salvation, and also whatever, on the other hand, belongs to the controversy on that subject.
Article IV	The Officers shall be a President, Vice-President, Secretary, Treasurer, and Five Directors. The President, Secretary, and Treasurer shall be three of the Directors and all these officers shall be chosen annually by ballot.
Article V	The duties of the officers shall be such usually pertain to those officers in like orga izations.
Article VI	The annual meeting of this Society shall held at such time and place as may be lected for the annual meeting of the Gene Convention of Universalists, unless oth wise ordered by the Directors. Seven me bers shall constitute a quorum.
Article VII	These By-laws may be altered or amended, others may be added at any regular meeti by a vote of two thirds of the memb present.

"The certificate of incorporation was signed b fore a justice of the peace November 13, 187 (This is recorded in the *Inventory of Universal Archives in Massachusetts,* 1942, but there is no su record in the secretary's minutes.) A Charter (N 612, Commonwealth of Massachusetts) was issu and signed on January 1, 1877 by Henry B. Pier Secretary of the Commonwealth of Massachuset

Following the grant of the Charter, the Socie met annually from 1878 through 1887. These s sions apparently were all held in the month of Oct ber at the place of the regular annual meetings the General Convention of Universalists in t United States.

At the annual meeting held in Brooklyn, N York (erroneously recorded as Detroit, Michig and corrected by Charles F. Potter) on October 1885, Thomas Sawyer, secretary, reported the acti taken on the amendment to the Bylaws. "In acco ance with the action of the Society at its sessions 1883, an adjourned meeting was held in Boston which the Bylaws were so altered as to allow fo classes of members, namely; 1.) Annual memb paying annually the fee of one dollar; 2.) Life me bers paying twenty dollars; 3.) Honorary memb paying fifty dollars; and 4.) Patrons paying o hundred dollars." Further, Mr. Sawyer stated in l report that "our Library found a home at Tu College in 1869," and that "our Library contai 2710 volumes besides 175 duplicates and a lar number of sermons in pamphlet form, essays, trac etc. . . . say 1000 in various languages and of mu value."

From 1887 through 1901 only three annual me ings are recorded in the Secretary's minutes.

On October 19, 1893 the annual meeting was he in Washington, D. C. The officers elected we Richard Eddy, President, Olney Arnold, Vice-Pre dent, Thomas J. Sawyer, Secretary, G. L. Demare Treasurer, Charles F. Potter, Assistant Treasurer, a A. A. Miner and Newton Talbert, Directors. "

notion of the Rev. E. H. Capen, D.D. it was voted o amend the Bylaws so as to provide for the office f Assistant Secretary."

On October 24, 1899 the annual meeting was held n Boston, Massachusetts. The incumbent officers vere all re-elected with the exception of the Secre- ary. In July of 1899 the Rev. Thomas J. Sawyer lied. G. T. Knight of Tufts College was elected to ill the vacancy in the office of Secretary. It was eported that nine members paid their annual dues f one dollar.

On October 22, 1901 the annual meeting was held n Buffalo, New York. The officers elected were: Richard Eddy, President, Charles W. Tomlinson, Vice-President, G. T. Knight, Secretary, T. H. Arm- trong, Treasurer, and Hosea Starr Ballou, and Anson Titus, Directors.

Beginning in 1903, the Society held consecutive nnual meetings through 1917.

On May 24, 1904 at the annual meeting in Boston, Massachusetts it was "Voted to amend Article VI of he Articles of Incorporation to read as follows: The annual meeting of the Universalist Historical ociety shall be held in Boston, Massachusetts in the nonth of May on Tuesday of the week commonly nown as Anniversary Week. Seven members shall onstitute a quorum."

On May 26, 1914 at the annual meeting in Ballou Hall, Boston, Massachusetts "an amendment to the Constitution, Article II, on Membership was unani- nously adopted, viz:

"To omit the words, 'as shall sign its By-laws' and onsequently shall read:

"This Society shall be composed of such persons nterested in its objects, as shall be elected at any neeting of the Society and shall pay,

"1. The annual dues of one dollar, from Jan. 1st ach year, or

"2. The sum of twenty dollars for Life Member- hip, or

"3. The sum of fifty dollars for Honorary Mem- ership, or

"4. The sum of one hundred dollars to be known s Patrons."

The next recorded session was the "86th Annual Meeting" held on May 25, 1920 at the Seaman's ethel, 332 Hanover Street, Boston, Massachusetts. rom this date through 1947, the Society held con- ecutive annual meetings in the communities around oston. There are no existing minutes of any meet- ngs held during the years 1948 through 1952.

(To be continued in October)

Presidents, left to right: Dr. Schall; Bishop Bell, Chairman of Central Committee, England; Dr. Boegner, France; Archbishop Athenagoras, Turkey; Bishop Bergrav, Norway; Bishop Oxnam, United States; Dr. Harms.

CHURCH WORLD COUNCIL OPENS

Evanston, Illinois, August 20, 1954. This city is bulging at its seams with the first "ecumenical" meeting to be held in America — the Second Assembly of the World Council of Churches. An amazing diversity of backgrounds and languages greets the eye and ear. While no official representatives of Universalism, Unitarianism, fundamentalism, or Roman Catholicism are here, the spectrum of theologies and ideologies in this world-wide Christian gathering is so wide that no simple generalizations can be made at this midpoint of the seventeen-day session.

In fact, we can safely predict that our fuller analysis in the October *Leader* will have to deal with variety as well as obvious unity. The discussion groups have now finished their deliberations on the controversial theme report, *Christ, the Hope of the World.* All the indications are that there will be verbal acceptance of the main theme and wide differences as to its real meaning and significance.

This does not mean that the delegates here, or the churches they represent, will be quite the same "After Evanston" as "B.E." Nor does it mean that the World Council simply provides a platform for the various denominations to "talk at" each other. A developing unity *on the human level,* and a deepening understanding theologically, are apparent.

—Robert B. Tapp

Church Membership at All Time High —So What?

SIX out of every ten persons in continental United States are on church membership rolls. More Americans are now church members than at any previous time in the country's history. Moreover, these members represent a larger percentage of the population than ever before in our history, or 59.5% of the total population. For those who believe that religiously minded people were more numerous a century ago than today, it should be interesting and second-thought provoking to note that in 1850 exactly twenty per cent of the population were church members.

These and many other equally interesting and exciting statistics are recorded in the new *Yearbook of American Churches* published this month by the National Council of Churches. The year book records the figures for two hundred and fifty-five denominations having fifty thousand or more members. It includes Protestants, Eastern Orthodox, Roman Catholic, Jewish, and Buddhist figures. No Moslem figures are included although the prepublication releases concede the presence of Moslems in this country. Indeed, the book provides a field day for anyone interested in statistical detective work.

Some of the larger comparative figures for 1953 and other years are most interesting. For instance, the numerical increase in church membership since 1940 was three times as fast as the comparable period of 1926 to 1940. Ten million people joined churches between 1926 and 1940. Thirty million joined since 1940.

To Protestants in the densely populated urban East it may come as a surprise to be told that the relative strength of Protestant and Roman Catholic groups has remained almost constant for fifty years. In 1940, Protestants were 28.7 per cent of the church population, Roman Catholics, 16.1 per cent. In 1953 Protestants were 35.1 per cent and Roman Catholics were 19.8 per cent.

The enrollment in the Sunday Schools increased three times faster than the church membership over the year 1952. The grand total of pupils in all church schools in 1953 was more than thirty-five million. The number increased over eight per cent during the year and now stands at an all time hig representing twenty-two per cent of our to population.

Churches and synagogues increased in numb during the year and the building program reach *nearly a half a billion dollars.* It was only fifty-ni million in 1940.

So one could go on and on building up a pictu of organized religion growing in size and streng to awe-inspiring and pride-provoking proportio But what does it all mean?

Does this great growth in numbers of members organized religious bodies mean that the Americ people are becoming correspondingly ethical a humane and brotherly in their relations with th fellowmen? We hope so but we cannot so conclu even from these impressive figures. Does t growth mean that we are becoming more hon more generous, more patient, more forgiving, m understanding in human relations? It should me all of this. Whether or not it does we do not kno

The meaning of the bold figures in the *Yearbo of American Churches* could be partially revealed an intelligent comparison with the increase in t birth rate and consequent increase in total popu tion and the longer life span of adults. All of th latter figures compared to the church statistics *relation to the increase in crime and delinque* would begin to show us what the *American Ye book of Churches* picture of growth *really means.*

Perhaps some enterprising young parson skil in the use of sociological statistics will do the j Perhaps his researches will show the Pauline ass tion, "Where sin did abound, Grace did abound more abundantly," to be true. We do not know

Some few things are obvious from a perusal the year book. *And they are most important to eral churchmen.* First of all the very fact that th are 94,842,845 church members in the United Sta today or 59.5 per cent of our total population, all time record high, testifies eloquently to recognition of man's need for a religion. A hund years ago twenty per cent of the people felt need strongly enough to join churches.

The phenomenal growth in church school enrollment testifies to parents' increasing desire to have their children's lives grounded in religion.

More Americans today know that they need religion than ever before in our history. More Americans want to meet their need for religion than ever before.

All Americans need a religion based squarely on intelligence, integrity, and good will. Universalism is such a religion.

So what? Just this — If Universalist lay folk will go to work with all their might to make their churches minister to their communities, this will be a great day for Universalism!

WORLD-WIDE FELLOWSHIP OF LEARNERS

THE summer program of the Universalist Church can be accurately described as a world-wide fellowship of learners. From Germany and England, through Ferry Beach, Maine; Murray Grove, New Jersey; Bridgeman, Michigan; and on to California, our people young, middle-aged, and older have carried on a summer of work and study projects.

We have just been reading two of Carl Seaburg's fascinating letters from Royhill, England, where at the British Universalist Holiday Center, a work camp unit made up of American Universalists and European liberals, is working and studying with their English friends. Next month we will print as much as we can of Carl's report.

Last week end we visited the opening sessions of the Association of Universalist Women's Institute at Ferry Beach. There a large delegation of intelligent and hard-working Universalist women were beginning what looked like a most interesting and profitable week of fellowship and study. Echoes of the Public Affairs Institute under the leadership of Dana Klotzle the week before bespoke a creative experience for all who participated. The Education sessions were of the highest grade. Coming after the women was a session on Religion and Today's Science to be led by physicians, sociologists, and psychologists of first rank.

As with Ferry Beach, so with other summer centers. The total result is that hundreds of Universalist lay leaders are now going back to their local churches better prepared to make those churches serve the needs of their communities next year.

Work and Worship, Fellowship and Study these are the tools of liberal churchmen. They make us a world-wide fellowship of learners.

PATTON ON LIBERAL LEADERS

Early last summer, Kenneth Patton preached a sermon on *The Bankruptcy of Liberal Leadership.* It was a severe criticism of the administrations of the American Unitarian Association and The Universalist Church of America under the leadership of Frederick M. Eliot and Robert Cummins during the last fifteen years. The text of that sermon was subsequently widely distributed among liberal ministers.

Indignant reactions protesting the injustice done both Cummins and Eliot came quickly to this office. A very great many verbal condemnations of the sermon were received by the editor.

We have printed none of these reactions in spite of the insistent demands of their authors. Nor do we propose to pass along any of the verbal reactions. The reason for this is not that we agree with Mr. Patton in his criticism. We do not. Indeed we are convinced that the Patton sermon was ill-timed, inaccurate and quite unjust.

The splendid record of Frederick M. Eliot and Robert Cummins as intelligent, loyal, honest, and courageous liberal church leaders through long, hard years of depression, war, and inflation is abundant refutation of any and all unjust and unreasonable criticism.

Of course, all church leaders make mistakes, Eliot and Cummins included. Indeed all men make mistakes, even Kenneth Patton.

WE HONOR SENATOR FLANDERS

WE honor Senator Flanders of Vermont for his courageous and honest Americanism. We fervently wish that the other leaders of the major political parties had an equal measure of the Flanders democratic vision and high political standards.

With Senator Flanders we believe that Senator McCarthy deserves severe censure. We believe that Senator McCarthy's record blazoned forth in newspaper headlines and television pictures for months and years makes him completely ineligible for so great a position of trust as chairman of a subversive activities committee.

Frankly, we do not hope for much from the various committees that have investigated or will investigate Senator McCarthy in this election year. We do hope that voters will ask candidates who seek their votes how those candidates stand on McCarthy methods.

Meanwhile, we salute Senator Flanders, a great and good American.

Daily dip in nearby Toms River interrupted business and inspirational sessions for hard-working delegates.

Harold C. Perham of West Paris, Maine, president the Maine Association of Universalist Men (third fro left) leads group from old Potter Meeting House, aft preaching layman's sermon at Sunday worship service.

Association Of Universalist Men Meets At Historic Murray Grove

WITH a minimum of social fanfare and a maximum of spiritual concern, Universalist men from a dozen Eastern states converged on Murray Grove, N. J. on June 26th for their fourth national convention. It was a rousing success.

Meeting for the first time in the beautiful birthplace of Universalism, laymen from Maine and Virginia, New Jersey, North Carolina and Massachusetts walked the tree-shaded lanes, visited the Memorial Chapel where English minister John Murray preached the first Universalist sermon in America, worshiped together in the brick-bright new church built by contributions from all parts of the world.

Important convention actions included the formulation of a new laymen's news sheet, to be called "The A. U. M. Bulletin" and to be sent to members monthly to "aid the cross fertilization of local and national club news." Former A. U. M. President Harold Latham, who was named editor and chairman of the publications committee, appealed to all laymen to send news items regularly to his home at 17 Pleasant Place, Arlington, N. J. to ensure the paper's success. Delegates also voted to invite every local Universalist Men's Club to affiliate with t national Association immediately and to elevate state presidents to membership in the nation executive committee.

Major convention speaker was the Hon. Frank Graham, chairman of the U.S. Mediation Comm sion at the United Nations, who told a hush banquet assembly that "Only the fellowship of m the fellowship of freedom and the fellowship faith can help restore peace and harmony to troubled humanity." Dr. Graham, a former U Senator and former president of the University North Carolina, praised Universalists for taking t lead in reaching out to laymen of other lands a in trying to bring about closer cooperation amo the great world faiths. A. U. M. president Cyr Springall of Malden, Mass. reviewed a year growth of membership and new clubs. Vice pre dent Roland Gammon of New Rochelle, N. Y., w acted as toastmaster, told delegates a national pub relations office, approved by the Council of Libe Churches and dedicated to "selling liberal religi as a way of life," would be set up in New Y

(Continued on page 208)

Conversations With Universalists

DAMP but cordial greetings, my fellow Universalists! Yes, it's raining as my fingers trip ot so lightly over these typewriter keys. And am I lad! The lawns and gardens are long overdue or a good soaking.

With five verbal replies and twelve letters reeived during July, there have been one hundred ighty responses to these "conversations." I have een meditating upon these responses and they eave me rather puzzled, even disturbed. Oh, it's ratifying that so many have answered my requests or titles, material in which they are interested and o have their comments on thoughts shared. Indeed, is heartening to have a fellow Universalist just rite to say a friendly "hello." Yet, encouraging s all this may be, it isn't enough.

You may not remember, of course, my wonderng last April just why all Universalists don't subcribe to *The Universalist Leader.* Coupled with ny wondering was a definite suggestion, in these vords: "Every subscriber could and should easily ersuade one or two others to subscribe every year. Iow subscriptions would double, treble and more enough Universalists were concerned—enough!"

That was four months ago as these words are beng typed. What kind of response do you suppose nose words produced? Well, we've had quite a ariety. Some suggested a few changes in the *eader* format and material to increase reader inrest. Others merely lamented the lack of subribers. A couple concluded that TV was responble. One dolefully reported that in a prosperous idwest farming community there were but four *eader* subscribers. A minister in New York conssed of his parish: "Unfortunately not many take ie *Leader.*" A layman of a New England church vealed: "There are only three subscriptions to ie *Leader* in our church — one being our minister." nd one case was brought to my attention of a Uniersalist minister who doesn't subscribe to his deominational magazine.

Yes, in suggestions and lamentations, the response as rather prolific. But, we were long on words id woefully short on deeds. Of the several thouand Universalists who presumably read that "Conversation," only one wrote of doing anything to put its idea into practice. Just one Universalist told of going out and selling eleven new *Leader* subscriptions. That's the kind of response that counts and is cherished most — tangible effort, action that produces results!

It seems that we're ready enough with words — ideas, theories, suggestions, comments, criticism, praise. But, how reluctant we appear to do anything, to take positive action. Universalists will debate endlessly at the drop of a hat on the most confusing issues, spouting rivers of erudite words. Yet, it takes a mighty lot of pump priming to produce a mere trickle of real action. So, hats off to those who actually do something tangible to promote Universalism!

While contemplating this prevalence of words and scarcity of deeds, I read the last annual report of the editor and acting manager of the *Leader,* Emerson Lalone, and the budget of the Universalist Publishing House for its current fiscal year. The facts found there are disturbing, and I think you should be informed about them.

There are upwards of thirty-one thousand Universalist families in the U.S.A. Counting one to a family, there ought to be thirty-one thousand subscribers to the *Leader,* at least. Do you know how many subscribers there actually are? Only about three thousand two hundred. Think of it! A mere ten per cent of our Universalist families subscribe to the *Leader* — their denominational magazine founded one-hundred and forty-five years ago by Hosea Ballou, our one publication of national circulation, our principal source of Universalists everywhere of information about Universalist thought and activity. According to Dr. Lalone, *Leader* subscriptions number about the same now as in 1937 when he became assistant editor to the late Dr. John van Schaick, Jr. Holding our own is practically synonymous with stagnation. During this

time no wonder the *Leader* had to change from a weekly to a bi-monthly and finally to a monthly with the pages of the latter slowly decreasing! The slight advance in subscription rates hasn't begun to absorb the increased costs in these past seventeen years.

Ponder these facts and figures! There are but three employees of the Universalist Publishing House, publisher of the *Leader,* and their salaries are a shameful pittance. Other expenses are likewise ridiculously low. Still, at a minimum it costs nearly $20,000 per year, and the subscriptions bring in only a little over $6,000. To bridge this large gap there is a small income from advertising, and State Conventions and the UCA make annual contributions. Then, a few churches purchase subscriptions for their religious education personnel — a practice more could follow to mutual advantage! In addition, many individuals pay far more than the subscription rates year after year.

There are many who make varied and generous sacrifices that the *Leader* may continue coming to your homes, churches and libraries. Notwithstanding all this collateral income, the *Leader* has been published in recent years at an annual deficit of $8,500 to $10,000. Such deficits have consumed precious capital accumulated in the past, and the end has been reached in further depletion of capital.

Where does the *Leader* go from here? That depends on you, the individual Universalists who read these words. Consider the challenging example that we have: the vision and sacrifice of those who brought the *Leader* into being nearly a century and a half ago, the comparable spirit of those who nurtured it during all the intervening years and of those who struggled to keep it alive today. Consider the inestimable value of the *Leader* to Universalism, its utter necessity to individual Universalists — past, present and future. Would we confess our inability to measure up to our heritage and responsibilities? Dare we let the *Leader* die? Yet, some day the tragic news may come that the *Leader* is dead if Universalists continue their dead responsiveness to the call for action.

We just can't let that happen! Why, by Christmas we ought to have three thousand two hundred more subscriptions or six thousand four hundred. That would only mean that each present subscriber would sell or make a gift of one or two subscriptions. You can do it! Indeed — dare I say this to Universalists? — you must do it! The support of the *Leader* is the obligation of every Universalist, it is our joint undertaking and responsibility and i health or weakness reflects that of Universalist

So, let us make the *Leader* vital by pouring som of our vitality into it. I do appreciate all the com ments and suggestions of the 180 responsive Un versalists. But, we must have more —many mor And they must go further in their responsivenes translating their words into deeds, going that extr mile to reach performance. Be not merely heare and talkers, but be doers of the word, rememberin that by your fruits shall you be known, not by yo intentions. Write now for subscription blanks an sample copies of the *Leader.* They will be sent you gratefully and promptly. Organize a campaig or set forth on your own to sell subscriptions your fellow Universalists. Let me know your r sults. If it were in order, I'd like to recognize pu licly those who really do something tangible to pr serve our heritage of the *Leader* for the futu Cliché though it may be, actions do speak louc than words. Let us prove to the world and to ou selves that we are concerned enough to take vigo ous action — now! —BRAINARD F. GIBBO

(A.U.M. from page 206)

City early in October. Executive committeem Forrest E. Keller of Arlington, Va. climaxed t long Saturday night program by leading the nowned annual bull session which found delega pursuing Theology — Queen of the Sciences — un 2 A.M.

The Sunday worship service at the Potter Mem rial Church proved the inspirational loadstar of conference. Harold C. Perham of West Paris, pr dent of the Maine State Association, preached the theme, "What We Universalists Believe," R Gleason of Washington, D. C. led the respons readings, and Cyrus Springall pronounced benediction. Other laymen participating in the se ice were James R. Weakley of Upper Darby, P Herman Parsons of Waltham, Mass., S. B. Bu of Groton, Conn., Forrest Keller and Roland Ga mon.

The conference concluded late Sunday when d gates re-elected Cyrus Springall president. Also elected were vice president Roland Gammon, se tary Henry Felton of Montrose, Pa. and treasu Daniel Albrecht of Joliet, Ill. In addition to all st presidents, Harold Latham was elected to the exe tive committee. Arthur J. Olson of Danbury, Co acted as chairman of the highly successful conv tion committee on arrangements.

Our Library Desk

WHERE WE CAME OUT

By Granville Hicks
The Viking Press, New York
Price $3.50

Ever since he was a lad in Framingham High School, Granville Hicks has been one to think for himself, and was never afraid to speak out when he had something to say, whether his ideas were popular or not. Now he has done a fine thing in a fine way in telling his experiences in getting into and out of the Communist Party. Those who seem to think that once a communist always a communist, and so a dangerous character, need to read his account of the idealism that led him and many young people in the depression years to accept communism as a philosophy and to join the Communist Party. And they also need to read how that same idealism and love of freedom led them to leave it when they learned that their idealism had led them astray, and that they were not helping the cause of liberty and human welfare as they thought. They have become the most effective anti-communists there are.

Granville Hicks has written a clear and convincing story of his experiences which should persuade every fair-minded person that communism, and even membership in the Communist Party fifteen or twenty years ago was not treason, or anything subversive, but was, in the minds of many young idealists, a sincerely patriotic step.

It is no easy thing to make public confession of one's mistakes, especially when they are of a sort that give an excuse for prejudice and persecution. This book, written not as a "true confession" but as a self-revelation, is a valuable contribution to clear thinking on a bitterly controversial subject.

For a few years after the first world war, Granville Hicks, then a student at Harvard, and an active worker in what was then the Young People's Christian Union, was the editor of *Onward,* the weekly paper of the Y.P.C.U. This book of his should help to clear the air of the seriously mistaken charges that are being made, and to make easier the use of wisdom and common sense in dealing with the menace of made-in-Moscow "communism," which, after all, is not communism at all, but aggressive Russian imperialism.

There is one delicious sentence in the book where he is speaking of the American Communist Party at the height of its strength and influence, when it polled one hundred thousand votes in the national election. "A hundred thousand disciplined communists might have been something to think twice about, but most sympathizers were as far from the Leninist ideal as most churchgoers are from the Christian ideal, and they soon found plenty of reason for backsliding."

—STANLEY MANNING

THE BIRTH OF CHRISTIANITY

By Maurice Goguel
The Macmillan Company, New York, 1954
Price $7.50

For a review to do justice to this great work would require much more space than is available in this journal.

This book is the second volume of a trilogy entitled, *Jesus and the Origins of Christianity.* The first volume, *The Life of Jesus,* was published in English translation in 1933. Volume III, *L'Eglise Primitive,* was published in France in 1947, but is not yet available in English.

In this volume Goguel, who is probably the leading authority in France on the history of Christianity, shows how the Christian church evolved out of the teachings and life of Jesus. Part I of the work is entitled, "The Creation of a New Object of Religious Devotion." Here he deals with the birth of the belief in the resurrection of Jesus and the resultant birth of faith in the resurrection itself. Remaining major divisions of the book deal with "The Failure of Christianity to Develop in the Framework of Judaism" (Part II), "The Development of Christianity within the Framework of Hellenism" (Part III), "The Stabilisation of Christianity and the Formation of its Doctrine" (Part IV), and "The Reactions Provoked by the Preaching of the Gospel" (Part V).

Within a work as extensive as this, there will naturally be found much with which the individual reader will take issue; yet even that to which he reacts most violently will be found stimulating and thought-provoking. The point at which this reviewer finds his most serious reactions is where the author departs somewhat from the field of his specialty to draw parallels. One example may be mentioned.

In drawing a parallel between the resurrection vision of Jesus accorded to St. Paul and of that given the Indian mystic Sundar Singh there seems to be some confusion. Thus the author on page 76 refers to him as a "Hindu" while on page 77 he asserts he was an "ardent and practising" Sikh! And if this were not sufficient a foot-note offers the explanation that the Sikhs were "A Hindoo (note the different spelling) Mohammedan sect." (page 77). It is also very unlikely that an "ardent and practising" Sikh would be "determined" that Hinduism "was the finest religion in the world" (page 77f). It may be, however, that this criticism is unfair to the author, and should be laid at the door of the translator instead.

In spite of such minor criticisms, this work remains an outstanding historical study in which true scholarship and pleasing literary style combine to give us a work of major importance to every serious student of Biblical history or theology. —ELLIS E. PIERCE

SERMONS PREACHED AT HARVARD

By Willard L. Sperry
Harper and Brothers
Price $2.50

Competent craftsmanship marks these sermons preached at Harvard by the late Dean of the Divinity School. Nothing here that shocks, surprises, or sings. But in their quiet, placid way there is a "sense sublime of something far more deeply interfused." We have as able preaching in many of our Universalist and Unitarian churches. This does not detract from the Dean's workmanship. Undoubtedly he would have been glad to know that competence is so widespread. Here you will not find a Luccock brimful of stories, a Fosdick with happy analogies, a Davies with stinging moral fervor, a Peale with easy prescriptions for quick financial success; but a calm exposition of the truths of a moderately liberal Christianity. —CARL SEABURG

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

A.U.W. PUBLICATIONS
BY THEIR WORKS

By Laura S. Hersey

Price 25 cents — Order from A.U.W., 16 Beacon St., Boston 8, Mass.

This series of biographical sketches of notable Universalist women is based largely upon a book no longer in print, *Our Women Workers,* written in 1882 by Mrs. E. R. Hanson. Mrs. Hersey, for her booklet, selected some fifteen names from the many more included in *Our Woman Workers,* secured additional information from other sources where she could do so, and rewrote the biographical sketches of these notable Universalist women. Mrs. Hersey has written not only biographical sketches, however, for her personal observations and comments reveal a warmth of feeling for these women of our faith which raises the booklet above the strictly factual category thus adding to its interest and to its meaning for Universalist women of the present day.

In her introduction Mrs. Hersey writes: "It is very fortunate that selection, though inevitable, was necessary, for there are scores of others whose life stories might equally well have been chosen to relate. Perhaps this little volume will stimulate a desire on the part of our membership to probe further into history for information on the lives and works of still others of our pioneers."

Space doesn't permit listing the names of the women Mrs. Hersey has included in her booklet, but we believe that those who read *By Their Works* will not only agree that her selection is a good one but will be "stimulated to a desire" to know about other Universalist women of like stature.

—A. S. B.

SERVICE OF DEDICATION FOR UNIVERSALIST WOMEN

Theme: "Light from Many Lamps"

This year marks the twentieth anniversary for this annual Day of Dedication for Universalist women. The service for 1954-1955 has been written by Mrs. Stanley D. Rawson, who is the wife of the minister at the All Souls Universalist Church, Portland, Maine. For her theme Mrs. Rawson has chosen, "Light From Many Lamps" and the service calls for a leader and four readers.

These programs may be ordered in quantity from the A. U. W. Office, 16 Beacon Street, Boston 8, Mass. Contributions to help defray the printing and mailing costs should be sent *directly* to Mrs. Dorothy Harrison at the same address.

SEVENTY-FIVE YEARS ONWARD

The "history of the work and progress of Universalist women between the years 1869 and 1945" has been out of print for sometime. The number of requests for such a history influenced our decision to reissue, in the near future, the booklet "Seventy-five Years Onward." The Reverend Ida M. Folsom, former A. U. W. Executive Director and editor of the original text, has kindly agreed to serve as editor for the revised edition also.

Revision will be chiefly in the last section which covered events that occurred during the years 1939-1945, the first date marking the reorganization into The Association of Universalist Women. This section is being rewritten and brought up-to-date, thus providing an accurate history of the program of Universalist women for the last eighty-five years.

ANNUAL JOINT MEETING OF A. U. W. EXECUTIVE BOARD AND STATE PRESIDENTS' COUNCIL

"Around the world with Universalism" will be the theme for the annual joint meeting of the A. U. W. Executive Board and the State Presidents' Council which will be held September 13-17 at a conference center in Framingham, Mass. In addition to the separate and joint business sessions, programs which are related to the conference theme are being planned under the direction of Mrs. Bowman, A. U. W. executive director.

Included in the events of the wee will be an informal reception for del gates and the Universalist Church e ecutive staff members; an afternoon the Clara Barton Birthplace and Di betes Camps; a tour of some interes ing Universalist churches in the are ending with the historic one in Oxfo where we will have the Service Dedication written for the current yea Informative but novel presentatio will be given by the A. U. W. depar ment chairman and the individual sta presidents.

Mrs. Charles Pomeroy will presid at the State Council sessions while Mr Benjamin B. Hersey, A. U. W. Pres dent, will preside at meetings of th executive board and the joint session

CAMP NEWS

It is evening as I sit at the typ writer in the Joslin Camp Farm and can hear music from the Heckscher R creational Hall from which I have ju returned. Tonight the staff is enjoyi our new record player given to us The Suvalle Family Group which al gave the camp a Play Gym for the u of the junior cabins. Our counselo and counselors-in-training from bo camps are having a wonderful eveni of square dancing. As I looked in them I saw groups dancing, oth grouped around a punch bowl at t far corner of the big room, and heard merry laughter and conversatio Of course, the punch was made fr sugar-free beverages so that all mig enjoy it. Not long ago in the ba ment of the same building the camp attended a Carnival. As I approach the building I could hear the bark vying with each other to persua campers to their particular booths, a I heard the familiar, "Hurry, hur hurry" warning campers that th would miss all sorts of delightful periences if they lagged upon way! These programs are planned our counselor staff and skillfully c ried out.

During our last "change day" wh new campers came into Clara Bart Camp, the director of the Joslin Ca and I were invited to a buffet sup prepared by the C-I-T's. It was a

the second evening on which Mr. Eves, our good friend from New York, visited us to give a musical program to all campers and staffs of both camps. The young ladies had arranged a most inviting and attractive table of excellent food, and as I walked into the dining hall, I experienced the ever-returning thrill which comes to me each time I enter and see all that added space, more windows and insulation of the entire building. Among the guests at the long table were Dr. Priscilla White, her mother, Mr. Eves, Mr. Vail, director of the boys' camp, and Mrs. Sherman, our hostess and director of the girls' camp. As we ate we enjoyed that other element which makes meal time a delight—happy and interesting conversation, principally about our camps, where our children come from such countries as Venezuela, Canada, Havana, the Argentine, and from States scattered over our own country. I saw a mother and a very small blue-eyed girl enter the building in search of Miss Bowman, C.B.S. business manager. I asked, "Is she a camper and how old is she?" To that double question the answers were "Yes, and three and one half years old!" So we really do have babies in our Clara Barton Camp!

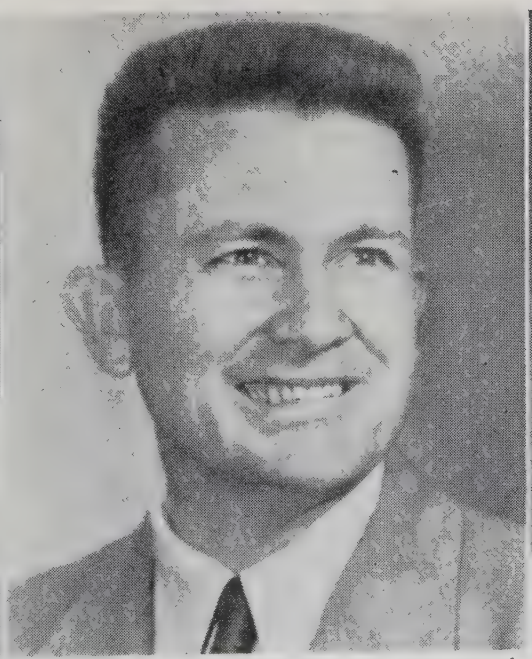
After supper we saw the children getting their needed exercise in various forms of activity. We had time to visit the new cabin so recently completed that bits of wood and other materials had not yet been cleared away. This is located next to the baby cabin and is already in use for the next older group of children. It has windows on all four sides and is the first camper cabin to be insulated. All new cabins will be so treated for this insures daytime rest without excessive heat and strangely enough, it keeps the cabin warm in cool weather. A new cabin does not mean that we are to have more campers but that we are more nearly meeting the camping standards as set up by the American Camping Association of which our camps are a member.

We followed the campers and staff to the lovely Worship Center near the pond and joined in a Vesper Service conducted by members of the staff. After that everyone assembled in the old barn which continues to hold the cozy charm of a building much loved and much used. Campers from both camps sat on the floor in a semi-circle while others sat in chairs in the rear of the building as we listened to the songs and stories and accordion solos of Mr. Eves, the campers joining lustily in the singing. In orderly fashion, cabin by cabin, our boys started to return to the Joslin Camp in time for evening snack and taps. What a happy evening for all! We have many of these joint programs during the summer.

How much I should like to share with you the diary which I am trying to keep, for in it you would find a record of happy events, of amusing incidents, and incidentally an account of the constant problems, none of them serious, yet all requiring thoughtful attention. These are the elements which make a complete picture of camp life and camp operation. How dear to our hearts is every bit of it, and how aware we must be at all times of our own responsibility and stewardship to retain what has been accomplished through the years by the hard work and the sacrificial spirit of the courageous pioneers of this project and those who have continued to serve year after year.

Visit us if you can. There is no better way to know our camps than to see them in action. Then, and then only, will you realize the real contribution that Universalists are making to the life of a diabetic not only in our camps but through studies in our laboratories where results have no geographical bounds. —A. E. T.

Staff of Religious Youth



am A. Wright, Executive Director. Associate Directors: Alice M. Harrison in charge of High School Program; Eileen ayton in charge of Channing-Murray Program.

News of Churches and Church People

WOODSTOCK UNIVERSALIST GIRL ATTENDS EUROPEAN YOUTH CONFERENCE

Rebecca Quinn (left) demonstrates a portable miniature museum which she took to a meeting of youth in the Netherlands. The museum is the invention of a Woodstock artist, Byron Thomas (right). Looking on are Rebecca's parents, Mr. and Mrs. Forrest Quinn, and the Rev. Mounir Sa'adah (second from right), pastor of the Woodstock Universalist Church, where the portable museums were first used.

When teenagers from fifteen countries and from eight states of the United States came together in the famous Knight's Hall at the Hague on July 16, to hold the Second World Friendship Festival and Seminar of Children and Youth, the town of Woodstock had a delegate there in person of Rebecca Quinn, the daughter of Mr. and Mrs. Forrest Quinn, and a member of the Universalist Church of Woodstock, Vermont.

Sunday, June 27, during the church service, Rev. Mounir Sa'adah presented Miss Quinn with her credentials as "Ambassador of Peace," while a large congregation joined in special prayers for the success of this special assignment.

"The establishment of the climate of peace becomes the crucial battle of the Christian Church in our time," Mr. Sa'adah said in making the presentation. "This church," he added, "is doing its share in the struggle. We believe deeply that an exchange of people, of ideas and cultural knowledge, when inspired by religious convictions, can create the climate in which positive hope for peace can be revived in the heart of man and brought to tangible fruition."

The unusual ceremony brought to a climax in Woodstock a project started here two years ago by artist Byron Thomas, when he devised a portable miniature museum to help a group of children of the Universalist Church to develop their interest in art. Rebecca Quinn was one of the enthusiastic participants in Mr. Thomas' course. The children built their museums and furnished them with their own paintings, drawings and sculptures,, as well as with reproductions of classical and modern masterpieces. The project soon took on international proportions when Mr. and Mrs. Thomas in 1953 undertook to demonstrate the museum and its uses to groups of young people in several countries Europe. A number of western E rope Governments, besides the U. Department of State and the UN, b came deeply interested in this uniq means of promoting international u derstanding among young people, a works of art as well as letters have be exchanged between children and ma countries for the past two years.

Eventually the Metropolitan M seum of Art of New York City ada ed the idea and the Book of t Month Club participated in the pro ect by undertaking to manufactu and distribute the portable museum Thomas turned over his royalties the Universalist Church to promo creative work among young peop It is through this fund that M Quinn is being sent to Europe.

The conference, which lasted o week was sponsored by FACA Friendship Among Children a Youth around the World Inc. of whi the honorary presidents are the Rev. Charles K. Gilbert, D.D., and t Most Rev. Bernard J. Sheil, D.D Dean Ernest Melby of New York U versity is chairman of the board of rectors and the tour is under t leadership of Mrs. Pearl Richards of the General Federation of Wome Clubs of the U.S.A.

The five boys and three girls fr the United States were taken on official tour of the UN. Upon arriv in London they were officially ceived, entertained and guided throu and around London for five da From July 18 to 23, the group tou Holland by water and, at the conc sion of the conference, the you people spent several days in Paris.

The topic of the seminar was "Ch dren's and Young People's Act Participation in Building Wo Friendship as a Foundation for La ing Peace."

Miss Quinn, who will be a jun at Woodstock High school this S tember, says in anticipating the v age, "I must say I feel greatly h ored, but can hardly believe it is tr I am very thankful for the opportun and wish it were possible for m teen-agers to have the wonderful perience I know I'll receive."

)R. BROOKS HEADS). C. CLERGYMEN

Dr. Seth R. Brooks, minister of the niversalist National Memorial hurch, Washington, D. C., was re-ntly elected president of the Wash-gton Ministerial Union.

:ONCORD, MICHIGAN :ELEBRATES :ENTENNIAL

One hundred years ago this year niversalism came to Concord, Michi-an and a church was organized. The :casion was celebrated with a special :ntennial service in the First Uni-ersalist Church of Concord, June 27.

The celebration began with a cen-nnial dinner at noon which was at-nded by friends throughout Michi-an. In the afternoon, a short pro-ram was presided over by the Rev. Jorman L. Sparbel at which time reetings were read from many riends unable to attend and the his-ry of the church was read. During is period many of the older mem-ers of the church recalled moments f interest out of the past. The cele-ration closed with a worship service ith Dr. Frank Adams of Pontiac, lichigan delivering the Occasional ermon.

Throughout the day there was on isplay in the church old record books, ictures and papers. One of the old papers was the contract which was let for the building of the present building almost one hundred years ago. These displays were presided over and friends were greeted by three people of the church, Mrs. Thomas Hungerford, Mrs. Frank Aldrich, and John Grover, dressed in the costumes of the nineties.

OBITUARY

HENRY F. GILLESPIE

The Rev. Henry F. Gillespie, well-known midwestern Universalist clergyman, died, July 13, in the Delaware County Memorial Hospital, Manchester, Iowa.

Mr. Gillespie, who was a native of Iowa, was graduated from Lombard College as valedictorian of his class in 1894. He trained for the Universalist ministry at Ryder Divinity School. After graduation, he was for fourteen years Universalist home missionary in Iowa and Ohio.

In 1909, because of ill health, he returned to Manchester where he had since lived on his ancestral farm.

Mr. Gillespie had been a careful student of Universalism all of his life. He was the author of a book on *Universalism and Free Masonry* and a paraphrased edition of the Book of Job. Shortly before his death, he had completed a manuscript history of the Universalist Church in Iowa.

Funeral services were held in Waterloo, Iowa, Thursday, July 15.

SOUTH WEYMOUTH UNIVERSALIST CHURCH DEDICATION PROGRAM, SEPTEMBER 16-19

Thursday, September 16

6:30 P.M. Church-family covered-dish supper (informal fellowship and honoring of church workers — Building Committee, Building Finance Committee)

Friday, September 17

3:30-5:00 P.M. Tea for the women of South Weymouth (Social Circle and Secunich Club hostesses)

8:00 Community dance

Saturday, September 18

9:30 A.M. Program for the children of the church and community

2:00-4:00 P.M. General Open House and Inspection (Building Committee hosts)

6:30 P.M. Banquet

Sunday, September 19

10:30 A.M. Worship Service

3:30 P.M. Formal Dedication of the New Building—C. L. Scott—preacher. Open House and Inspection following dedication

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President

INSTALLATIONS

WILBUR P. PARKER was installed as minister of the Federated Churches of Rochester, Vermont, Sunday, June 27, 1954.

The Installation Sermon was preached by Dr. Fenwick L. Leavitt, minister of the Barre Universalist Church. Mr. Carroll Fenwick, secretary of the Vermont-Quebec Universalist-Unitarian Convention, read the Statement of Fellowship. The Act of Installation was led by Mr. Chester Billings, chairman of the Federated Churches Board. Dr. Elden H. Martin, minister of Hedding Methodist Church of Barre, offered the Prayer of Installation.

The Charge to the Minister was given by the Rev. Howard E. Paige. The Rev. Charles T. Parker of Exeter gave the Charge to the Congregation. The Right Hand of Fellowship was extended by the Rev. Cyrus W. Severance, retired, Rochester.

The Rev. Howard E. Paige, associate minister of the Vermont Congregational Conference, presided and offered the Invocation. Scripture Reading was by the Rev. Myron Wilder of Cornwall.

Mr. Worth A. Shampeny, Rochester, Mr. Daniel Dunham, Hancock, and Mr. Crosby M. Sargeant, Grandville, welcomed the new minister to the community.

The Benediction was pronounced by the Rev. Wilbur P. Parker.

NORMAN L. SPARBEL was installed as pastor of the First Universalist Church of Concord and the Horton Universalist Church, Horton, Michigan. The Charge to the People was given by the Rev. W. O. Bodell of East Liberty. The Charge to the Minister was given by the Rev. Morley Hartley of Lansing and Dr. Donald Evans of Akron, Ohio delivered the Occasional Sermon. The Benediction was given by the Rev. Norman L. Sparbel. The Laymen Charges were given by Leo Hotchkin of the Concord Church and Mrs. Colon Stuart of the Horton Church.

Special music was provided by the choirs from the Universalist Churches of Concord, Horton and Lansing. After the service, friends from Horton, East Liberty and Lansing joined the Concord people in a dinner in the church parish house.

1954 YEARBOOK

Price 50 cents

Copies of this A. U. W. annual handbook are still available. While each local president received one copy, other officers and committee chairmen will find it most helpful to have their personal copy of the *Yearbook!* Lest it should appear from this that the *Yearbook* is primarily a leader's guide, we want to emphasize the fact that the *Yearbook* is for all Universalist women and we hope that it will find its way into the hands of more of our members.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Granted reciprocal fellowship to the Rev. Ernest Kuebler, an ordained Unitarian clergyman.

Waived notice of publication of the application of the Rev. George Paul for a Letter of License as ordained clergyman and ratified and confirmed the action of the Vermont Fellowship Committee in granting such a license to him on June 4.

—ESTHER A. RICHARDSON, *Secretary*
July 31, 1954

CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the Pennsylvania Fellowship Committee in granting to Dr. Henry F. Pommer a Letter of License as Minister with the right to perform the Christian Ordinances.
—ESTHER A. RICHARDSON, *Secretary*
August 7, 1954

NEW YORK STATE CONVENTION

The 129th Annual Sessions of the New York State Convention of Universalists will be held in the Universalist Church, Rochester, New York, from October 10 to October 13, 1954, for the purpose of electing officers and trustees, hearing reports, and transacting such business as may legally come before it.

—HOWARD B. GILMAN, *Secretary*

NEW YORK FELLOWSHIP COMMITTEE

Notice is hereby given of the examination for ordination of the following men: Richard M. Woodman and Leland P. Stewart, to be held at the First Universalist Church of Binghamton, N. Y. on Monday, September 13, at 2:00 P.M.

—WALTER ROYAL JONES, *Secretary*

NORTH CAROLINA CONVENTION

The Universalist Convention of North Carolina, Inc. will hold its annual meeting with the Outlaws Bridge church beginning Friday, Oct. 8, and ending Sunday, Oct. 10, 1954. The annual election of officers will be held and other matters of business will be transacted.

—EARL P. MATTHEWS, *Secretary*

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ASSOCIATION OF UNIVERSALIST WOMEN OF MAINE

The sixtieth annual Meeting of the "Association of Universalist Women of Maine" will be held Wednesday, September 29, 1954, at 9:30 A.M. during the combined Unitarian-Universalist Convention of Maine to be held in the Bangor Universalist Church, September 28, 29, to hear reports, elect officers and to transact such other business that may legally come before the meeting.

—DORA S. WISH, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Massachusetts Universalist Convention will convene at 16 Beacon Street, Boston, Massachusetts, September 8, 1954, at two-thirty o'clock in the afternoon for the examination of William A. Slater, "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—RAYMOND M. SCOTT, *Secretary*

UNIVERSALIST CONVENTION OF MICHIGAN

The annual meeting of the Universalist Convention of Michigan will be held at Horton, Michigan, beginning on Friday evening, October 15, at eight o'clock, and closing on Sunday, October 17.

A special order of business will be the consideration of proposed revision of the Constitution and Bylaws.

The Michigan Association of Universalist Women will meet on Saturday, October 16, at Horton, Michigan.

—MARY L. PATTERSON, *Secretary*

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